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1872-1897: twenty-fifth  
anniversary of the

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BUILDINGS AND GROUNDS OF SAN FRANCISCO THEOLOGICAL SEMINARY.



1877 x x 1897

TWENTY-FIFTH ANNIVERSARY

SAN FRANCISCO x x x x x

# Theological Seminary

Of the Presbyterian Church  
in the United States of  
America.

APRIL 29, 1897 x x x x x

San Anselmo, Cal.



SAN RAFAEL, CAL.  
MARIN JOURNAL PRINT,  
1897.



# Programme.

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CALVARY CHURCH, SAN FRANCISCO, APRIL 29, 1897,

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By order of the Synod and the Directors of the San Francisco Theological Seminary, the Faculty arranged the following programme in observance of the twenty-fifth anniversary of the Seminary :

Prof. Henry C. Minton, D. D., Chairman of the Faculty, Presiding

Hymn . . . . .

Reading of the Scriptures . . . . .

REV. GEORGE C. GIFFEN;

Moderator of the Synod of California.

Prayer . . . . .

REV. THOMAS FRASER, D. D.

Formerly Stuart Professor of Systematic Theology.

Hymn . . . . .

Address, " The Making of the Seminary " . . . . .

PROF. WILLIAM ALEXANDER, D. D.,

California Professor of Church History.

Congratulatory Address . . . . .

PROF. GEORGE MOOAR, D. D.,

of the Pacific Theological Seminary (Congregational)

Address, " A Forward Look," . . . . .

PROF. ROBERT MACKENZIE, D. D.,

Montgomery Professor of Apologetics and Missions.

Hymn . . . . .

Benediction . . . . .

# The Faculty.

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REV. WILLIAM ALEXANDER, D. D.

California Professor of Church History,

REV. ROBERT MACKENZIE, D. D.,

Montgomery Professor of Apologetics and Missions,

REV. THOS. FRANKLIN DAY, D. D.

Gray Professor of Hebrew Exegesis and Old Testament Literature.

REV. HENRY COLLIN MINTON, D. D.;

Stuart Professor of Systematic Theology,

REV. WARREN HALL LANDON, D. D.,

Ladd Professor of Practical Theology,

REV. JOHN HENRY KERR, D. D.,

Professor of Greek Exegesis and New Testament Literature.

PROF. CHARLES GURDON BUCK,

Severin Instructor in Vocal Culture and Sacred Music,

2130 Post St., San Francisco.

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## Officers of the Faculty for 1896=97.

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REV. HENRY C. MINTON, D. D., Chairman,

REV. WARREN H. LANDON, D. D., Clerk,

REV. THOS. F. DAY, D. D., Librarian,

MR. WM. CHALMERS GUNN, Assistant Librarian.



## The Addresses.

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DR. ALEXANDER represented the founders of the Seminary, being himself a member of the original Faculty.

DR. MACKENZIE represented those who have come later.

DR. MOOAR represented the Pacific Theological Seminary of the Congregational Church.



## The Making of the Seminary.

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Address of REV. WILLIAM ALEXANDER, D. D. California Professor  
of Church History.

The part assigned to me in these exercises is the making of the Seminary, and I wish it could have been assigned to some one else, because, having been a part of the Seminary from its first inception, I shall be compelled to refer to myself much more frequently than may be agreeable to you or to me. Hoping therefore that you will excuse me in this, I proceed at once to enter upon my subject.

The establishment of a Theological Seminary for the Presbyterian Church had been in many minds, and talked of more or less for a long time. The late Dr. Scott told me on one occasion that when he first entered the Golden Gate he had in his mind then a college or colleges and a Theological Seminary for this Coast. And he actually began the work by founding the old City College, which, under Dr. Geo. Burrowes, and some others, was for a time very prosperous. But when the high school in the city began teaching the higher branches, and the State University gave college instruction free, the City College could not prosper without endowment, which, unfortunately, was never provided, and the college failed, as a matter of course, for no college in this age can exist without endowment.

I came to this Coast in November, 1869, on a call

to the First Presbyterian Church of San Jose. At a special meeting of the Synod of the Pacific, as it then was, called to meet by the Re-union Assembly at Pittsburg, in the month of December, to readjust the Old and New School Presbyteries, and to fix the boundaries of each of them, the subject of a Theological Seminary was discussed with much interest, and Dr. Burrowes announced at that time his purpose to donate his fine library to such an institution, whenever it should be commenced. Still nothing definite was proposed or attempted with reference to its practical realization at that time.

About the first of June, 1871, I resigned my charge of the first Presbyterian Church of San Jose, to accept an invitation to take charge of the City College, located at that time on the southeast corner of Geary and Stockton streets, and entered on the duties of that office on the 5th of July following. In one of the classes were a number of young men preparing for the gospel ministry. One evening, as I sat in my room, it came into my mind like an inspiration, that now was the time to start the Theological Seminary. Acting upon the suggestion, I drew a chair up to the table, and wrote out the Plan that night, and left it in my drawer for a few days. I had the constitutions of several of the Seminaries of our church before me, but naturally was guided most by that of Princeton, my own *Alma Mater*, making such changes in it as seemed to be required by our peculiar circumstances.

I never was vain enough to imagine that I could myself alone establish a Theological Seminary. After thinking it over a little while longer I took the Plan I had written to Rev. Dr. Scott. He read it carefully, and then gave it his unqualified approval, and pledged me all the assistance in his power. Nobody but ourselves knew anything about it until near the time for



the meeting of the Synod in October, 1871. I then prepared an overture to the Synod and procured the signatures of a number of leading ministers and elders on the subject of a Theological Seminary. Dr. Scott drew up a similar overture, and had it adopted by the Presbytery of San Francisco.

In due time the Synod of the Pacific met in the First Presbyterian Church in Oakland, and the overtures came up in order. After a little hesitation the Synod agreed to appoint a committee, as requested, to report a Plan for the proposed Seminary. The Moderator, Rev. W. W. Brier, of Centerville, appointed a committee on the Plan, of which I was not a member. As I had the Plan in my pocket, the committee might have been embarrassed, had not some one moved that I should be added to the committee, which was done by a vote of the Synod. All was then plain sailing; the Plan was read to the committee, and by it adopted unanimously, and reported back to the Synod in less than half an hour.

There was some discussion on its adoption; no fault was found with the Plan, but some of the more cautious and slow-moving brethren thought the whole movement was premature; that we had no adequate means of preparing students, and no funds in sight for buildings or endowments. It was answered that we had two institutions of college grade, one in the city, and the other near it; and there were then three or four academies in the State under the control of ministers or elders of our own church, and there were already five or six young men in preparation for the Seminary. As to the lack of funds, it was replied that we probably never would have any until we made a beginning, and that if we waited for twenty years there would still be some to think it premature. The sequel showed that the objectors came perillously near

being right. But the Synod adopted the Plan by a unanimous vote, and proceeded to appoint the first Board of Directors. The Board met in a room of the old City College on the 7th day of November, and organized by electing Dr. Scott president and R. J. Trumbull secretary. As the new institution had not a dollar of money, their first act was to take up a collection to buy a record book. My idea was not to elect a Faculty at that time, but to appoint a fiscal agent to raise money; but others, especially the elders on the Board, objected to that, and insisted that the only way to do anything was to elect a Faculty, and to start out in a way to show that we meant business. They therefore proceeded to elect Professors. Dr. Scott was elected to the Chair of Logic and Systematic Theology, Dr. D. W. Poor was elected to the Chair of Church History and Church Government, while the Chair of Hellenistic Greek and New Testament Exegesis was assigned to me, together with Homiletics. At this point the members of the Board from the east side of the Bay, began to look at their watches, and said they would have to go in order to "catch the boat," a very common phrase at that time, when boats did not run as often as they do now. The meeting, therefore adjourned, and left the Faculty incomplete. The second meeting of the Board of Directors was held in the same place, on the 4th day of December, 1871, and the election of the Faculty was completed by the appointment of Rev. Geo. Burrowes to the Chair of the Hebrew Language and Exegesis. But as the young men were not yet ready for that, Dr. Burrowes did not enter upon the duties of his Chair until the next year. They continued their studies in Latin and Greek and in Psychology and Ethics under me in the City College, and they took Logic with Dr. Scott.

This is the true story of the origin of our Theological Seminary. We had a Board of Directors, a Faculty and students, there was no lack of faith and courage, and there was a good deal of very earnest prayer. We had a name, but not a local habitation, and we had no money. I gave up a couple of rooms in the City College to the students, and Dr. Scott had rooms fitted up in the old St. John's Church, then located on Post street near Mason; and thus we continued for the next three years.

The first Faculty remained unchanged for the next five years. The question naturally arises: How were these Professors supported without money? The answer is that they supported themselves, giving their time and labor gratuitously. Dr. Scott was pastor of St. John's, Dr. Poor was pastor for a part of the time, of the First Church of Oakland, Dr. Burrowes was in charge of University Mound College, and I retained charge of the City College until my resignation in 1875. After Dr. Poor resigned his charge of the Oakland Church he had a pretty hard time until he went to Philadelphia as Corresponding Secretary of the Board of Education. As I had enlisted for the war, I was not unwilling to endure hardness as a good soldier, and I did endure much privation, hardship and self-denial. But, as such experiences are common to the founders of new institutions, I endured no more than I anticipated, and will not detail my trials now.

It must not be understood that we ever expected to establish the Seminary without money. In less than a year, March 18th, 1872, Rev. W. W. Brier was appointed agent to raise funds. At first he reported good success, but as a misunderstanding between him and the Board soon emerged, he gave up his agency, and very little was realized. On the 16th of September, 1872, Rev. R. V. Dodge, then pastor of the First

Church in this city, was elected assistant in Church History, the duties of which he performed acceptably for some time.

On the 28th of October, 1872, Rev. Dr. T. M. Cunningham was elected Financial Agent and went East to raise money. After the most untiring efforts he succeeded in getting subscriptions in Pittsburg, Baltimore and Philadelphia, to the amount of fifty thousand dollars on condition that New York would give a like sum of fifty thousand dollars. He then went on to New York, met the ministers there, and it was agreed among them, that he should have the required amount. Arrangements were made for a public meeting, and he could, as he afterward said, almost put his hand on the money, when he received a telegram from San Francisco, respecting his church, which alarmed him, and he left everything and started for home at once. Of course the whole thing proved a failure. He went back the next year but could do nothing, and of all those subscriptions nothing was ever paid, except that of Mr. William Thaw, of Pittsburg, who paid his, notwithstanding the condition of it had failed. We were deeply disappointed at the outcome of this business, and no man felt it more deeply than Dr. Cunningham afterwards did himself.

We worked on in very much the same way until August 14th, 1876, when Dr. Poor resigned in order to accept the position of Secretary of the Board of Education in Philadelphia. The Doctor's connection with the Seminary had become very unpleasant and trying, but it is due to him to say here, that he was a competent instructor, a good scholar, and a very intelligent man.

In looking about for a successor to Dr. Poor, all eyes were turned to Rev. Dr. Jas. Eells, then pastor



of the First Church of Oakland, and he was elected on the 14th of August, 1876, at the same meeting at which Dr. Poor's resignation was accepted. But as Dr. Eells had no taste for Church History, and desired Apologetics, it became necessary, in order to accommodate him, to rearrange some of the Chairs. Accordingly Hellenistic Greek and New Testament Exegesis was transferred to Dr. Burrowes, and Church History with the General Introduction to the Scriptures was assigned to me. During the holiday recess, in the winter of 1876-7, Dr. Eells went East, and secured ten thousand dollars, which, with some other money the Board had received, was used to purchase the lot at 121 Haight street, on the 16th of April, 1877. Plans for a building were approved on the 26th of April, and the building completed and occupied on the 6th of September, 1877. The Seminary then had a local habitation as well as a name, albeit a very humble one. This building, which we always regarded as only the temporary home of the Seminary, was occupied until the summer of 1892. It was afterwards sold to the Board of Foreign Missions, and has been ever since occupied by the Japanese Mission of our Church.

Dr. Eells resigned his chair on the 28th of August, to accept a similar one in Lane Seminary, and on the same day Rev. John Hemphill, the popular pastor of Calvary Church, was elected to the vacant chair. Dr. Eells was a model professor of Sacred Rhetoric and Pastoral Theology. His influence and bearing on the students was very fine, and his character and standing in the Church at large made him a valuable accession to any Seminary. He never lost interest in this Seminary. He spent a summer vacation on the Coast as Financial Agent, and had intended to return to us very soon, when his plans were ar-

rested by his sudden and lamented death. Rev. Mr. Hemphill, now Dr. Hemphill, was a young gentleman of high standing and brilliant pulpit talents. His work in the Seminary was in a high degree satisfactory, but was cut too short by his acceptance of a call to the West Arch Street Church in Philadelphia. The Doctor has returned to this city, and is again leading Calvary Church into a larger success. Dr. Hemphill resigned his chair on the 26th of April, 1883, when the duties of his chair devolved upon me, until I was relieved by the election of Dr. A. L. Lindsley, of Portland, on the 10th of August, 1886.

In this way the Seminary was carried on for more than eleven years, without one cent of endowment, all of us laboring without compensation. But on the 16th day of December, 1880, fifty thousand dollars were received from Mr. R. L. Stuart, of New York, as a permanent endowment of the chair of Systematic Theology, and is now known as the Stuart Professorship. That was the first step towards an endowment. Dr. Scott, the incumbent of the Stuart chair, was generous enough to take only half the interest on the endowment, and leave the remainder to be divided among the rest of us. But none of us received the entire income from that endowment for a long time. As there was no fund for defraying the contingent expenses of the Seminary, Mr. Stephen Franklin, then treasurer, and one of the kindest and best of men, first paid all the incidental expenses, and then divided the remainder as above stated. The share of each of us did not amount to very much, but it was better than nothing, and we were grateful to Dr. Scott, for he might have taken it all, had he been so disposed.

In the meantime Dr. Scott's health began to be seriously impaired. On two or three occasions I was obliged to take his place at commencements on account

of his illness, and once, at least, had to examine his classes for him at the close of the term. Then he would get better, and still labored on without "bating a jot of heart or hope," even when he should have taken rest; but he would always work as long as he could keep out of bed. I remember on one occasion, when we were sitting by the fire in the study in the old St. John's, as we often did, trying to devise ways and means to keep the Seminary going, he said to me, "I have never lost faith in the Seminary; it will succeed; I shall not live to see it; but you probably will." Alas, what a true prophet he then was; and the fulfillment came sooner, probably, than either of us expected.

In a very few years after that he was compelled to go to bed, in what proved to be his last sickness. I knew that he was ill, for I had been hearing his classes for some time, but had no thought of any fatal termination of his sickness, until one day I received word from him that he wanted to see me about something, and I called to see him the same afternoon. He seemed very glad to see me, and I saw then that the case was serious, and the end not far off. He told me of some things about the students he wished me to attend to. Even in his last sickness his thought was about the students, whom he fondly called "his boys." After a short conversation, and not wishing to weary him, I arose to depart. As I gave him my hand, he took it between both of his, and with an expression of intense affection in his face, and of deep pathos in his voice, he pronounced upon me the benediction: "the Lord bless thee and keep thee; the Lord make his face to shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace." And that proved to be his dying benediction. On the 14th of January, 1885, he breathed his last. On hearing of his death, my first impulse was to utter the cry of Elisha, "My

Father, my Father, the chariots of Israel and the horsemen thereof."

When the Seminary was first organized I was still a comparatively young man, under forty years of age, and not very well known, on this coast at least. My colleagues were older men, of much wider reputation; and although I was the first to take any steps towards the establishment of the Seminary, it was natural and proper that the older men should have the precedence in carrying on the work. Especially was this true of Dr. Scott, who was widely known throughout our church and in Europe. He was a man of extensive attainments, knowing several languages, and speaking some of them with ease and fluency. He had been pastor of powerful and influential churches; had been Moderator of the General Assembly in 1858, and published a number of books. He was a great-hearted, noble man, and had the quality of attaching his friends to him "as with hooks of steel." We all loved and venerated him. Naturally, and without self-assertion, he became our head and leader, and was our most influential representative before the church and the world. His heart was in his work, and at his death few men ever left more tangible results of their ministry. That was the darkest hour the Seminary ever knew. Only two professors remained. Dr. Burrowes was an old and infirm man, and yet he kept on bravely in the work of his department, and all the rest fell upon me. For a time I taught not only Church History and General Introduction, but also Systematic Theology, Homiletics and the Pastoral Care, and Church Government, and preached regularly on Sundays. When I look back upon those days I sometimes wonder that I am alive.

That was a very critical time in the history of the Seminary, and there was even some talk of closing it;



but knowing the difficulty of regaining confidence in an institution that had once failed I refused to hear of it, believing then, as I do now, that if it had once been closed no man then living would have seen it opened again. We went on in this way until December 1, 1886 when Rev. Dr. Thomas Fraser was elected Stuart Professor of Systematic Theology. Dr. Fraser entered on his work with some reluctance, owing to advanced age and the precarious state of his health. By way of encouraging him I agreed to take part of his work, temporarily, until he should be able to undertake the whole of it. He labored diligently, even to the injury of his already impaired health, and was taking up more and more of the work of his chair, until the first of February, 1892, when he resigned. Dr. Fraser is endowed with intellectual powers of a very high order, and had he devoted his life to study, instead of that of a pioneer home missionary, he might have taken a high rank among the scholars of the church. But who will venture to say that he would have been any more honored and useful than he has been. In his own quiet way he has been of immense service to the church.

On March 16, 1886, Mr. William S. Ladd of Portland, Or., offered to endow a chair in the sum of fifty thousand dollars, on condition that the Presbyterians of California raise another fifty thousand dollars, thus securing to the Seminary a round one hundred thousand dollars. The Directors accepted the condition, and succeeded in raising the fifty thousand dollars, and secured Mr. Ladd's fifty thousand dollars on the first day of January 1887. This feat was accomplished mainly through the indomitable energy and ability of Rev. Arthur Crosby, assisted by Elder R. J. Trumbull of San Rafael. Mr. Trumbull was first sent out, and devoted three months of his time to this object. Rev.

Mr. Crosby rendered very efficient service, traveling far and working hard, so that before the first of January 1887 they were able to announce that California had met the condition, and secured Mr. Ladd's donation. The Seminary now had endowments to the amount of one hundred and fifty thousand dollars. Mr. Ladd did more than he promised; he paid one thousand dollars annually, out of respect for Dr. Fraser, while he continued to be a professor. And the chair he endowed is known as the Ladd Professorship of Practical Theology. To fill this chair Rev. Dr. A. L. Lindsley of Portland was nominated and elected on the 10th of August, 1886, and he continued to fill this chair until his life was terminated by a fatal accident on the 9th of August, 1891. Dr. Lindsley was a man of great and commanding influence throughout the Northwest, extending even to Alaska, and his loss was deeply deplored. His chair was filled for one year very acceptably by Rev. J. W. Wheeler, D. D.

Mr. Nathaniel Gray, an elder in the First Presbyterian church in San Francisco, on the 4th of February 1889 presented to the Seminary three fifty-vara lots, one of them a corner, on the western extension of California St., which, in the course of time, promise to be of great value. This was not Mr. Gray's only benefaction; he had already given liberally toward the endowment of the California chair. He was a benevolent man, of sterling integrity and worth, beloved by all who knew him. His death occurred on the 24th of April, 1889, and his memory is cherished as one of the benefactors of the Seminary.

It was about this time that the Seminary was seeking a new location, and as nothing was offered in San Francisco, except at an extravagant price, Mr. Arthur W. Foster agreed to donate the Seminary Mound property, if the Seminary wanted it, on con-

dition that improvements costing not less than twenty thousand dollars should be erected thereon within two years. The Seminary did want it, and the conditions were accepted on the 24th of April, 1890. I had been instructed to go East on the 5th of January, 1886, and after three months of the hardest kind of work, succeeded in raising only ten thousand dollars. The condition on which Mr. Foster's property was accepted rendered it necessary to raise more money. Nothing had yet been done, when Dr. Mackenzie met Mr. Foster on the ferry boat one day, and had some conversation with him in relation to the matter. The same day he was sent for by Mr. Montgomery, and upon mentioning the matter to him, he said the amount required was not enough, and that he would give fifty thousand himself if the friends of the Seminary would raise fifty thousand more. Dr. Mackenzie at once sent a telegram to Mr. Crosby of the amount promised, and the condition on which it could be obtained. The whole business was subsequently reported to the Board of Directors.

The offer was promptly accepted and a committee appointed to secure the required fifty thousand dollars. Mr. Crosby, the active member of the committee, was sent East on the 14th day of April, 1889. He succeeded in raising in all about forty-four thousand dollars. The remainder of the fifty thousand was made up here. In this way the money to meet Mr. Montgomery's condition was secured.

The sum of thirty thousand dollars was set apart to endow an Instructorship of Sacred Music and Vocal Culture, to which Mr. Charles G. Buck was elected, and who is still doing that work in a very satisfactory manner.

Rev. Thomas F. Day, now Rev. Dr. Day, our excellent Hebrew Professor, was elected to a full

Professorship on the 15th day of October, 1891, after he had served one year as instructor of the same, and Dr. Burrowes was made Emeritus Professor on half pay.

It has been noticed that when a man once enjoys the luxury of doing good he is apt to continue in so doing. Mr. Montgomery's condition of raising fifty thousand dollars having been met, under the advice and influence of Dr. Mackenzie, he sent in his check for two hundred and fifty thousand dollars on December 3d, 1889. As Dr. Mackenzie was nominated by Mr. Montgomery to be the first incumbent of the chair of Apologetics and Missions, which bears Mr. Montgomery's own name, he was elected to that chair on the same day in which the check was delivered, and he is still the popular incumbent of that chair. But Mr. Montgomery's benefactions did not stop here. On the 12th of August, 1891, he gave ten thousand dollars for the erection of Professors' houses on the Seminary property ; and in his will he left fifty thousand dollars for the erection and maintenance of the Montgomery Memorial Chapel, and made the Seminary his residuary legatee. The Chapel was finished and dedicated to the service of Almighty God on the 28th of April, 1897. The remains of our largest benefactor repose in the tower of the Chapel, there to remain until the resurrection.

Before the Seminary had received Mr. Montgomery's munificent donations, it had in its possession money and property not much, if any, less in amount than three hundred thousand dollars. And the credit for securing a great proportion of this amount is due largely to the zeal, energy and persistency of Rev. Arthur Crosby, aided by such efficient elders as Gray, Ladd and Trumbull. Much of it came in a crisis of our history ; required far more effort to raise it than

it has since, and was the essential condition of our subsequent financial prosperity.

Rev. Dr. Henry Collin Minton, our popular and efficient Professor of Systematic Theology, was elected on December 2d, 1891, and entered on the duties of his chair in the latter part of February, 1892.

In the month of August, 1892, Rev. Warren H. Landon, of Portland, was elected to the Chair of Practical Theology, which he still fills to the satisfaction of all concerned.

Plans for the buildings known as Montgomery and Scott Halls were approved on the 24th of April, and were completed and dedicated on the 21st of September, 1892. The money was given for three Professors' houses on the 12th of August, 1891, and they were ready for occupancy in May, 1892.

Money was appropriated to build another house in 1895, and was occupied by Dr. Minton in November of the same year.

In the fall of 1896, Rev. John H. Kerr, D. D., was elected Professor of New Testament Literature and Exegesis, and is proving the right man in the right place.

Rev. Dr. Burrowes who had been Professor of Hebrew since 1871, and of Old and New Testament Exegesis since 1876, and had retired as Professor Emeritus by reason of age and its infirmities since 1890, passed away on the 19th of April, 1894, in the 84th year of his age. Dr. Burrowes was an accurate scholar, and a teacher of long experience and great efficiency. He retained the love and veneration of his students in a remarkable degree. Naturally, of a sensitive and irritable temper, divine grace had so completely triumphed that in his latest years he was more and more completely transformed into the



image of his Master, whom he loved with a perfect devotion.

And now after the lapse of a quarter of a century the Seminary has an ideal site, solid and substantial buildings of stone, six professorships and one instructorship endowed, seven scholarships for students endowed, four comfortable houses for professors; and we still need two more houses for professors, and a large number of scholarships for students. In looking back over the last twenty-five years, may we not exclaim, "What hath God wrought?" Hard work, patient waiting, and self denial were expected. But there was another thing much harder to endure; there was a good deal of detraction, ridicule and, I fear, some contempt which the first professors had to endure. We bore it quietly and worked on, and now thank God, we have got beyond all that. Our Directors have generally been wise, kind and faithful to their trusts. Our students have gone out, often into the hardest fields, and nearly all have made full proof of their ministry. They are enthusiastically devoted to their *Alma Mater*, and are our best advertisement.

San Francisco Theological Seminary has always stood for a whole, unmutilated, divinely inspired Bible, and for a definite theology, as contained in the Westminster standards, and must ever remain so, or lose her property and with it the respect of mankind.



## A Forward Look.

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Address by ROBERT MACKENZIE, D. D., Montgomery Professor of Apologetics and Missions.

Our Seminary has an honored past, as we have just heard. In hearing that past rehearsed, we could wish it had been ours to have had a share in making it. But the Seminary has a future, and what the past denies to us who have come too late, the future opens to our energies and our ambitions. The possibility is offered to each of us to do something, if not in the foundations yet in the growing super-structure. Bramante re-laid the foundations of St. Peters, yet Michael Angelo found opportunity to work out his genius and to work in his fame in the great Cathedral.

The past of this Seminary is yet limited both in time and influence ; its future is practically unlimited in both. It is and will continue to be the central light of our church on this Pacific Coast. One can by no means outline its years or gauge its influence. It must be apparent to the most casual observer that there is here being laid the foundations of a new Empire, and that in the midst of such natural circumstances as ensure both its greatness and its permanence. The ocean on one side, the mountain range on the other are not more vast and enduring than the empire thus rising between them. Our Seminary is an integral part of this growing community, growing with it and sharing in all the expansion that is to be. Cicero was asked what men would think to-morrow of what he had written that day. He answered that he cared but little what men would think on that morrow, what he did care for was what men would think about it six hundred years to come. We do not

look at this Seminary or similar institutions from the right point of view until we look at it as seen at the far end of that perspective of six hundred years to come. We do not work for it or love it as we ought until we catch some glimpse of what it and all the institutions of this Coast are yet to be. We do well to imitate the Hebrew prophet who by a clever use of grammar imagined himself looking back upon events yet far in the future. There is yet to be seen but the seed, the seed, however, comes from a mature, a healthy and long-lived plant. Here it is sown in good ground, warmed and watered by the sunshine and rain of exceeding great and precious promises and will surely become partakers of its mother nature.

A wonderful thing is a seed;  
The one thing deathless forever;  
Forever old and forever new,  
And fickle and faithless never.

That future of this Seminary is determined by certain conditions.

First by the spirit of loyalty to this Coast as such. It is true that this Coast is but a part of a common Republic of States, losing itself from view for a time in the one great sweep of land between sea and sea. And that itself is but a part of a common Christendom enveloping the globe. Yet this Coast presents a sufficient number of such distinctive qualities, and develops such distinctive opportunities and needs as entitle it to a specific loyalty. By virtue of location and surroundings it can become all that nature has made possible for it in commerce, in politics, in art, in education and in religion, only as its inhabitants shall love it with an intense affection and serve it with a supreme loyalty. While men here glorify Princeton, Chicago, Alleghany or Edinburgh the growth of our San Francisco Seminary will be slow. But when our alumni will fill our own pulpits

and direct the beneficence of our own sphere it will be uplifted and glorified. The Seminary is what it is to-day because some of the Fathers, having seen some of the future things of this Coast afar off, were persuaded of them and embraced them, and gave themselves whole-heartedly to realize them. And truly if they had been mindful of that country whence they came out they might have had opportunity to have returned, but they desired a better country, and so gave themselves to its welfare, as if they too had been native sons. It is that faith in and affection for this coast as such that have accentuated the streets of our cities with palaces of commerce, that have crowned our suburbs with Universities equipped to rival their fellows hoary with years; that have planted the stirring seeds of libraries, of galleries, of philanthropic benefactions as large in intent as if here the world was yet to find its throbbing center. Observing the evolution already manifest on these shores, from that of material wealth to that of education, to that of homes of beauty, to that of moral order, we need not doubt that the development will continue until it blossoms here as elsewhere in an increased attention to religion and theology. An ivy on the north side of a wall does not blossom until it reaches the eaves and the sunlight, but the blossom is in the heart of it throughout the years of upward climbing. There are many indications that we are rising into warmer air, the eaves and the sunlight may not be far away.

Second, by the loyalty to the standards of our church, which is the Bible, and to the subordinate standards, which is our confession of faith. There are some things settled in this world. The thought of man has not been empty of permanent results during these centuries. There are ascertained principles and

truths which, however they may be further applied, can never be further revised. The arch in architecture, the octave in music, liberty in government, are incapable of revision among sane men. They are facts to be applied but not to be revised. Progress is safe only as it proceeds on these permanent quantities. Much more is it the case that when God has spoken certainty and permanence are reached. There is advance in the application of these revealed truths, but not in their essential content. It is a good thing to keep up with the procession, but the real procession is not always in the direction in which the most dust is flying; that depends upon what popular wind is blowing. It may be the head wind of reactionary rationalism; then the cloud of dust moves backward while the real procession is forward. It may be crosswise wind, and then the dust flies to right and left while the procession is moving straight ahead. Thus, there are those who keep right on their ways, and those that, panting, chase the flying dust and count its irritation a new degree of inspiration, and wrapped in the zeitgeist bewail the stubborn conservatism of those who still are old fashioned enough to walk in the sunlight.

This world, in the long run, appreciates and honors loyalty to accepted standards. This world needs above all other things that loyalty which stands steadily by the standard of the revealed Word of God. In this connection there are three classes to be considered—first, the specialists—second, the teachers who weigh and balance the findings of the specialists, who test them by the analogy of the Faith, who bring to bear the correlations of the truth, and so discover the overplus of imagination, the addendum of speculation; and then the preacher whose aim and responsibility are to impart that truth alone which has been tried in the fire and refined as the refiner fines silver. The

Seminary occupies the position of the second. It stands between the specialist and the preacher, with the Word of God in its hand. And with the history of the past, and the findings of the Masters in its vision, and with the discoveries of the present in its ken, it sifts them and tries them by that Word. Loyalty to that Word is the very *motif* of its existence. It becomes an impertinence when it speaks from any other Cathedra. It is dishonest in its use of the benefactions of Christian donors when it ceases in its loyalty. The permanent usefulness of the Seminary to the church that has created it lies in its loyalty to the Word of God, on which alone that church stands.

Again, the future of the Seminary depends upon its supply of students. The source of supply to which we first look is our native homes and our native schools. It is encouraging to all of us that forty per cent of our present students are from that native source. And if the number is limited the limitation arises not from the lack of desire on the part of our native sons to work for God abundantly in the gospel ministry, but from the conspicuous lack of institutions of higher education on the Coast sufficiently equipped for the degree of preparatory education we require for admission to the Seminary.

With grateful admiration we look upon the intelligent army of young people, counted, not by the hundred, but by the ten thousand, now earnest in Christian Endeavor. No century ever closed with more hope for its successor than this nineteenth century, with these young spirits kneeling on its boundaries. The Fathers of the church never passed down the torch to a rising generation more numerous, more earnest and more intelligent in this faith and love for the Lord Jesus Christ. It stands in the nature of things that many of these young hearts will seek the



opportunities of service the ministry offers ; they will also seek the preparation necessary to equip them for their sacred task, and will find no college on this Coast sufficiently equipped to prepare them, because the beneficence of our people has not yet risen high enough to minister to the spiritual needs of their children's souls. I am by no means indifferent to the foundations already laid. I am keenly appreciative of the students our schools have already sent to our halls, and I am painfully aware of the self-denying efforts they have made, against superhuman odds, to accomplish what they have ; but I look with a great longing to see them the recipients of that beneficence to which they are pre-eminently entitled which would raise them to the efficiency they desire, and which would speedily enable them to fill our halls and your pulpits with the best of our native sons.

It is vain for us to look to our State schools for this supply. By an almost superhuman wisdom the Fathers of this Republic refrained from ordaining any State religion, not because they were indifferent to all religion ; but because they had due respect to the sacredness of conscience, and to the individual's right to worship God according to the dictates of his own conscience. To interfere with that conscience was the acme of treason ; and for a State institution to teach theology or religion is both a work of gratuitous supererogation, and a violation of a trust committed as to honest men. And where a State University is employed to teach a theology or a religion, it is by those who prefer to sponge upon the common taxpayer, rather than to pay for the propagation of their own convictions. In no land has our church been guilty of this ; we have ever had the courage of our convictions, and the honesty to pay for their maintenance. We do not expect our State institutions to do this for us



on the Pacific Coast, and with equal intensity we resent their attempt to do it for others.

For the Christian community to transfer the responsibility of Christian education to State institutions, is to put a premium on dishonesty; to tempt ambitious men to dishonor, and to commit our Davids "whom God has anointed," to the Philistines. There is but one manly and honest way to train our children in the faith of God, and our chosen sons for the ministry of Jesus Christ, and that is for those who have faith in God and in Jesus Christ to endow the schools we already have, and elevate them to the plane of Princeton, of Yale, and a hundred other Christian colleges, whom the most learned of our countrymen are proud to call their honored mothers.

Our Seminary, however, does now, and forever will look to other sources for many of its students. The prolonged and hard study required by our church is always a strain upon physical health. We can all recall the brilliant minds that often lead our classes, but who went down under the strain of climatic conditions. Our Seminary is so uniquely placed as to climate that men who would succumb in more vigorous weather can here pursue their studies with health and cheer and look forward to prolonged usefulness in this world. This has been repeatedly illustrated in our history. Such men have come to our halls and are among our more robust alumni to-day. Such men will come in greater numbers as they learn what only such experience makes credible. And in the crowded East there are heroic spirits who seek to build on no man's foundations but their own, who look to the far west as the province of their labors. Many of these will be wise enough to prepare themselves for the ministry among the people to whom they expect to

minister. Such will find their way to us and be peculiarly welcome.

Once more, the future of our Seminary will depend upon the financial support we can offer the young men by way of scholarship. Our church requires the four years college course or its equivalent, and then the three years Seminary course. In the Seminary we ask them to engage in preaching not at all, or as little as possible. This is necessary to secure to them the intellectual equipment demanded by the intelligent congregations of our church, but it precludes the possibility of self-support. To keep to this high standard our older Seminaries have been endowed by thoughtful men and women with scholarships to supplement what means the men may have and to enable them to give themselves wholly to the studies of the course. Already our Seminary has been thus remembered in a limited measure. This, I take it, is the one pressing need foremost in the front in this twenty-fifth anniversary of our existence. The one thing at the present moment which, if supplied, would double the number of our students at the opening of the next term. If this twenty-fifth anniversary could be marked by the gift of twenty-five thousand dollars, the interest of which could go in this direction, we would meet the beckoning future with eager steps, and perpetuate the influence of the donor for all time in that highest of all spheres of influence, the salvation of immortal souls through God's appointed way of salvation, the foolishness of preaching.

In thus forecasting the future I would once more remind you and myself of its past and those who made it. When they erect one of the greater buildings upon our streets, they leave the main stones of the lower courses rough and unfinished; when the structure is outwardly complete, the scaffolding removed,

and there is no more danger of falling debris, they return to these first stones and carve their strength into forms of beauty. It will be the delight of future generations to remove the debris and dust of the foundation period of this Seminary, and carve in forms of useful beauty the memory of the fathers who are its corner stones.



## Congratulatory Address.

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By Rev. GEO. MOOAR, D. D., Professor of Apologetics, Pacific  
Theological Seminary.

Nearly three years ago, on the occasion in our Seminary's history corresponding so exactly with this, we received through your appointed representative generous congratulation. It is made my privilege to reciprocate the fraternal words that were then spoken. We were then reminded that our schools have the same vocation, that is, in the midst of an intensely secular civilization, to maintain the high realities of christian thought and life. Nor was it forgotten that these schools stand for bodies of believers that have had a unique historic and doctrinal connection.

It should seem that the last point might to-day be brought to special recollection and prominence. For it was on this very day of the month (29 Apr. 1647), 250 years ago that the assembly of divines, which had been convened at Westminster, presented to the Long Parliament the result of its labors in the justly celebrated confession of faith, which has ever since borne to you the charmed name. In that assembly, side by side with the majority of assessors and divines, who were mostly Presbyterian, sat a very small company, often spoken of as "the five dissenting brethren", although there were at least as many more who might have been included in the same expressive designation. These brethren are characterized by Hetherington, an historian whose sympathies were with the majority, as "few in number but of considerable talent, of undoubted piety, of great pertinacity in adhering to their own opinions, and, we are constrained to say, well

skilled in the artifices of intriguing policy." The seraphic Rutherford, too, calls them "mighty opposites of Presbyterial government." But writing from London which was alive with two-score or more sects, he describes these independents "as those" who of all that differ from us come nearest to walking with God.

This little knot of a dozen men while they, no doubt, after the common fashion of small but pertinacious minorities, sometimes delayed the proceedings of those who outnumbered them tenfold, nevertheless were in strong accord with them in matters of Evangelical faith. They joined in the confession. Scarcely more than a year passed before the Cambridge Synod in Massachusetts adopted it. The glorious decade of the commonwealth flew fast when independency, instead of being a minority, ruled England, but at Savoy these dissenting brethren accepted Westminster doctrine with marvellous despatch. At the end of a half century later, it was made part of the Saybrook platform in Connecticut. That platform reaffirmed, too, the "Head of Agreement" which had been framed as a basis for union in those years of persecution when Independents and Presbyterians alike suffered for non-conformity under James II. This substantial unity of doctrinal conviction was the motive too, for that plan of union in our own country at the opening of this 19th century. There have been those in both camps who have been tempted to call this a plan of discord. But there was a noble side to it. Despite the friction incident to the working of that scheme, it was the occasion of intellectual, educational, reformatory and missionary activity unsurpassed. Life, certainly theological life, in the two, or, perhaps I should say, three bodies was not stagnant in that half century. Were there not at Princeton, at New Haven, at Andover, giants in those days? Men and systems came to be



sharply understood ; and a sharp understanding is quite essential to a really good understanding. By reason, then, of such memorable historic connections we have come to know more exactly our mutual metes and bounds; metes and bounds which show as well what unites as what divides us.

In the early years of our California church history, despite the fact that the plan of union was passing away, that some local and personal irritants existed here, there was, as there has continued to be, much and delightful interchange between us. There were years in which a Synod and an association chose to meet at the same place. The number of brethren who had exchanged a Congregational relation for a Presbyterian, or a Presbyterian for a Congregational, was noticeable; as, for example, both earlier and later, Hunt, Willey, Lacy, Durant, Buel, Brayton, Seymour, Frear, Mills, Brodt, Taylor, McDonald, Poor, McLean, Horton, and the list might be extended.

But who could begin to name the laymen, elders, deacons, noble women, who, without losing ancestral sympathies, found themselves now in one fellowship, and now in the other ; Billings, Gray, Goddard, Bigelow, Palmer, Hawley, McKee, Cooper ? Nor will those of us, who like the Shunamite, have dwelt close within our own people without changing our classifications, as Dr. Coyle calls them, be willing to concede that the cords of this interdenominational brotherhood draw us any less strongly together. If we may not plead for ourselves the distinction made, in passing humor, the other evening by one of your own faculty, that we were ordained to the one body and fore-ordained to the other, we can acquiesce in that milder form of the high doctrine that we have been divinely permitted to be more individual than some waves are and yet to be one as the sea.

When therefore our own churches were moved some thirty years ago (1865) to devise some provision for ministerial training, it was quite in the spirit of the old amity that enquiry was made whether it were feasible and desirable to try to secure co-operation in this undertaking. Ministers supposed to be representatives in the several principal denominations were approached. The responses were kindly but not encouraging. Later, in 1873, after your Seminary organization was commenced, our Trustees appointed a committee to confer with your Board as to whether it might be possible to provide for common instruction in some departments. This suggestion did not commend itself, and each institution went its own way, each to have a day of small things in hope of a larger morrow.

Nor has that hope been disappointed. This quarter-century has brought to us both quite as much enlargement as reasonable people had any reason to expect. If there have been delays and struggles or even crises, surprises have struck in also of human bounty and Providential favor. We rejoice in all that favor which has fallen to your lot. We carry pleasant pictures of the goodly home you have acquired in your quiet valley, in sight of the mountain and its wooded foothills. We have learned to appreciate both the scholarship and the society of those who have been called to fill the chairs of instruction there. If so be that your type of polity holds you with any stricter tenacity to the formulas of the confession; or if ours facilitates those revisions which like some eastern spring come more slowly up your way, yet we would fain be reckoned as next of kin in our reverent and loyal interpretation of the one divine word from which the Assembly of Divines drew their distinctive system. We may fitly then, and in exceptionally good

faith, use the quaint phrases of the pastor at Anworth who sat in that assembly, when we express our prayer that your Seminary may continue to be a "Lebanon out of which may be taken many cedars for the building of the house of God throughout the land."



Letters from Friends  
Unable to be Present  
on the Occasion.....

**Theological Seminary  
of the Presbyterian Church,  
at Princeton, N. J.**

*To the Faculty of the San Francisco Theological Seminary:*

DEAR BRETHREN—The Faculty of Princeton Seminary have instructed me to thank you for the kind invitation extended to us to be present at the twenty-fifth anniversary of the founding of your institution. Although the distance forbids our personal presence on that occasion, we rejoice most cordially with you in the prosperity of your Seminary and in the blessings which have been sent upon it in the past and through its labors have come to the Church. To our congratulations we add the wish that even greater success than this may attend your work in the future, and that the Lord may make your Seminary in ever increasing degree a center for the propagation of His truth and the upbuilding of His kingdom.

By order of the Faculty of Princeton Theological Seminary.

GEERHARDUS VOS,  
Corresponding Clerk.

April 26, 1897.

PRINCETON, April 15, '97.

*To the Faculty of the San Francisco Seminary:*

I send my congratulations on the completion of twenty-five years of usefulness of the Theological Seminary at San Francisco, and trust that it will increase in prosperity and power as years go on. I regret that I shall not be able to be present on the approaching anniversary.

Yours Very Truly,

WM. HENRY GREEN,  
per E.

The Old Hodge House, Princeton, N. J., April 25, 1897

*To the Faculty of the San Francisco Theological Seminary:*

MY DEAR SIR—I beg to acknowledge your kind invitation to be present at the approaching celebration of the twenty-fifth anniversary of the foundation of the San Francisco Theological Seminary, and to express my deep interest in the occasion and my regret that the distance precludes my expressing it in the natural way of being present at the ceremony. It was a brave and far seeing act of the little band of Presbyterians on the Western coast, twenty-five years ago, to lay the foundations of a great school of theological learning: an act of faith which I am assured God will not permit to fail of attaining its end with completeness. In these days of your prosperity you look back twenty-five years to comparatively small beginnings; may you after another quarter of a century be



able to look back to your present prosperity as equally small beginnings to the attainment then registered. I congratulate the San Francisco Seminary on the work it has done; on the position of influence it has achieved; on the noble men who have served it during the past quarter of a century of its existence; on the devoted and competent men who have filled its chairs of instruction; on the good it is ever doing, and on the great and rich prospects of increased usefulness which are opening out before it. May the Lord whom you serve, bless you richly; give you ever a band of consecrated and capable teachers; and make you a blessing not only to your own coast, but to our whole church and land, and to the wide world which encompasses us all and provides the only limits of the field which the Master bids us occupy and cultivate.

I am, my dear sirs, in the bonds of a common work, and a common hope,

Very Sincerely Yours,  
B. B. WARFIELD.

Prof. Wm. Brenton Greene, Jr. D. D., regrets that he cannot accept the courteous invitation of the Faculty of the San Francisco Theological Seminary to be present at the exercises of the twenty-fifth Anniversary of the foundation of their Seminary.

Princeton, April 15, 1897.

316 RIDGE AVE, ALLEGHANY, Pa., April 20, 1897.

*Rev. Henry C. Minton, D. D.:*

MY DEAR BRO.—In behalf of the Faculty of Western Theological Seminary I return thanks for the invitation to attend the quarter century anniversary of your Seminary. We invoke upon your Institution the continued and enlarging favor of God, and the good will of men.

If you will postpone for a little time your celebration a representative of our Seminary might be present, as Mrs. Robinson and I hope to be in California by the fifteenth of May, for an outing of a few weeks.

Yours Sincerely,

T. H. ROBINSON.

**Union Theological Seminary,**

NO. 700 PARK AVENUE.

NEW YORK, April, 17, 1897.

*The Rev. Warren H. Landon, D. D., Secretary, San Rafael, California.*

DEAR SIR—On behalf of the Faculty of Union Theological Seminary permit me to thank the Faculty of the San Francisco Theological Semi-

nary for the courteous invitation to be represented at their twenty-fifth Anniversary on the 29th instant. We would gladly accept your invitation were it possible for us to do so, but we can only send our fraternal congratulations with the prayer that you may have a long history of continued prosperity and usefulness.

Yours Truly,

THOS. S. HASTINGS,  
President.

### Lane Theological Seminary,

CINCINNATI.

The Faculty of Lane Theological Seminary, congratulates the Faculty of the San Francisco Theological Seminary on the occasion of their twenty-fifth Anniversary.

We regret that no one of our number is able to be present at the anniversary exercises in person. We pray that your Seminary may continue to be a corner stone of the Western Church.

In behalf of the Faculty,

KEMPER FULLERTON,  
Chairman.

Cincinnati, April 23, 1897.

### Danville Theological Seminary.

DANVILLE, Ky, April 23, 1897.

*To the Faculty of San Francisco Theological Seminary:*

DEAR BRETHREN—The Faculty of the Danville Theological Seminary acknowledge with gratification the reception of your invitation to attend the Twenty-Fifth Anniversary of the founding of the Seminary at San Francisco. Being just at and during the closing exercises of our Seminary we regret we cannot send one of our numbers to convey in person our congratulations and good wishes. But please accept the assurances of our hearty good will and sincerest wishes for your prosperity and usefulness.

On behalf of Faculty,

J. M. WORRAILL,  
President.

## German Theological Seminary.

DUBUQUE, Ia., April 23, 1897.

*To the Faculty of the San Francisco Theological Seminary of the Presbyterian church:*

DEAR BRETHREN—On behalf of our faculty and for myself personally permit me to extend to you our most hearty congratulations and best wishes in view of your celebration of your Twenty-Fifth Anniversary as a Seminary, to be appropriately observed on the 29th of the present month. Only distance prevents our presence with you on that happy occasion. We shall however respond to your fraternal invitation by being present in spirit. Truly God has placed His seal of approval on the judgment and self-sacrificing labors which initiated the Presbyterian Theological Seminary of San Francisco in 1872.

These have been creative years. This quarter of a century has been marked by success, not only in the development of the idea, but also in finding for it a becoming material expression in the great financial resources at your command. Already your Seminary gives evidence that it shall be the Princeton Seminary of the Pacific coast. Permit me to add that I have a special interest in the success of your institution because of its close association with my dear old friend, Doctor William Scott, for whose memory I entertain the profoundest respect. That all your Faculty may see ever growing prosperity in your work is the earnest wish of

Yours Truly,

ADAM McCLELLAND.

Park College,

PARKVILLE, MO.

19th April, 1897.

DEAR SIR—Allow me to extend to the San Francisco Seminary my hearty congratulations upon the 25th anniversary. The record of the years has been an excellent one, and the church looks hopefully to the Seminary for the future. For my part, I have no hope that you will turn out mere scholars or men, who will forget that the winning and cure of souls is their one business. There is room in the church for *pastors* who can preach to hearts, and preachers who can shepherd. Much depends on the point of view for study. Church history, from the pastoral side, is more helpful to most pastors than from the critical side. So with Greek exegesis and Hebrew. You will do a great work if the pastoral element is kept large and prominent, and I shall be glad if the Lord leads the Seminary so to do.

Our men have been enthusiastic in their praise of the Seminary and the wise men who are its faculty.

Very sincerely,

CLELAND B. MCAFFEE.

## University of Wooster,

PRESIDENT'S OFFICE.

WOOSTER, Ohio, April 19th, 1897.

*To the Faculty of the San Francisco Presbyterian Theological Seminary, San Francisco, Cal.*

DEAR BRETHREN—I acknowledge, with pleasure, the reception of your courteous invitation to be present at the celebration of the twenty-fifth anniversary of the founding of the Theological Seminary.

Without a section of Aladdin's carpet, my presence in the body will be impossible. But that need not prevent my being present with you "joying and beholding your order." How short the time seems since the beginning, and how vividly I recall the stalwart figure of Dr. Scott. We have all rejoiced in the work which the Seminary has been accomplishing, and from the first it commanded my enthusiasm as an enterprise in the line of the declaration of the mental independence of the middle and greater West. Our education, whether academic or professional, must not cling to the Eastern seaboard.

May the coming quarter of a century be filled with evidences of Divine benediction in the continuance of the staunch steadfastness of the past, in growing spiritual power, in enlarged patronage, and increased facilities. This is the greeting of an institution like your own, thoroughly attached to the church and the faith of our fathers, and only two years older than your own.

Yours sincerely,

SILVESTER F. SCOVEL.

PRESIDENT'S OFFICE,

Wabash College.

CRAWFORDSVILLE, Ind., April 21, 1897.

*The Faculty, Presbyterian San Francisco Theological Seminary, San Francisco, California :*

DEAR BRETHREN—Please accept the hearty congratulations of Wabash College, on the completion of the first quarter century of work of your admirable institution. May the next twenty-five years bring to you much advance in usefulness and large accession of influence.

I wish that it might be possible for our institution to be represented at your anniversary.

Believe me, with much respect,

Sincerely yours,

G. S. BURROUGHS, Pres.

EDITORIAL ROOMS

## HOMILETIC REVIEW,

J. K. FUNK, D. D., L. L. D.  
D. S. GREGORY, D. D., L. L. D.  
Editors.

NEW YORK, April 15, 1897.

*To the Faculty of the San Francisco Theological Seminary, San Anselmo, Cal. :*

DEAR BRETHREN—Allow me to acknowledge with grateful pleasure your invitation to be present at the exercises of the twenty-fifth anniversary of the foundation of the San Francisco Theological Seminary of the Presbyterian Church in the U. S. A., to be held in San Francisco, April 29th, 1897.

It would give me great pleasure to be present if it were possible, and to rejoice with you in your joy. Some of my life-long friends have been connected with your institution. Dr. Burrowes, that royal Hebrew scholar, I knew when he was in Lafayette College; Dr. Lindsley, that grand preacher and organizer, examined me when I was licensed to preach the gospel; Dr. William Alexander, who is still spared to carry on his good work, was one of my Seminary mates and most intimate friends in the old Princeton days. These are only a part of your faculty, past and present, that I claim among my special friends. For the sake of those who are gone, as well as for the sake of those who are left, it would be exceedingly pleasant to be with you, and to get a little inspiration for my own work from your Pacific breezes.

Trusting that you will have a delightful occasion, and that some one will come forward to add materially to your endowment, in order to make the work of the next quarter century more effective, I remain,

Yours in the service of the Master,

DANIEL S. GREGORY.

**Idaho Christian Endeavor Union,**

REV. J. H. BARTON, PRES.

CALDWELL, Idaho, Apr. 26, 1897.

*Rev. H. C. Minton, D. D., San Francisco, Cal.*

DEAR BRO.—Yours enclosing invitation to be present at the exercises of the twenty-fifth anniversary of the foundation of the San Francisco Theological Seminary is at hand. Accept thanks for the same.

We are trying to build up a little college here which we hope may become a feeder for the San Francisco Seminary.

Very sincerely and fraternally yours,

J. H. BARTON.

PHILADELPHIA Pa., April 25, 1897.

MY DEAR DR. DAY—I have received the very courteous invitation to be present at the coming celebration at the San Francisco Theological Seminary. I send my heartiest greetings, and wish I could be present in person to deliver them. We appreciate the work you are doing. We rejoice in your prosperity. We pray for its increase. And you may be sure that the Board of Education will always be glad to co-operate with you in the noble work of training ministers to preach the glorious gospel of the blessed God.

I am very cordially yours,

EDWARD B. HODGE,  
Cor. Sec'y of Board of Education.

### The Board of Home Missions of the Pres. Church

in the United States of America.  
156 FIFTH AVE., NEW YORK

APRIL 23, 1897.

*San Francisco Theological Seminary, San Francisco, Cal.*

DEAR BRETHREN—If it were not for the three thousand miles distance between New York and San Francisco, I should be glad to attend the 25th anniversary of the foundation of your noble institution.

I knew intimately, its honored and distinguished founder, the Rev. Dr. Scott, and I knew, as very few men knew him, Mr. Alexander Montgomery, who endowed it so largely, and it affords me great pleasure to say that I know slightly all the present Professors, and some of them very well. I am satisfied that that Seminary is only beginning to exert its great influence; it is destined to do a grand work for our church on the Pacific Coast. May the Lord bless the exercises on the 29th of April.

Yours fraternally,

WM. C. ROBERTS.

### First Presbyterian Church,

ENGLEWOOD, NEW JERSEY.

*The Faculty of the San Francisco Theological Seminary.*

MY DEAR BRETHREN—It is really a matter of regret that I cannot come to the anniversary on the 29th. Your invitation lies on my table, and up from its face rises the thought of my father's interest in the Seminary's welfare and promise. Many sad memories come trooping, but with



them are the brighter children of the successes of these twenty-five years. I can recall the evenings when father would return to our house in the opposite foothills, weary and sober with his teaching the classes of the Seminary ; I can recall, also, the light of modest, honest pleasure when he could tell us of some new gift which he had been able to influence toward its endowment.

He had small sympathy or liking for theological dialecticians, or wish to increase their race ; but *men*, charged to the full with God, and God's greatest truth ; men, sympathetic, cultured, helpful ; men, in manhood's fine completeness, he sought to fit for their ministering. Because he believed the San Francisco Seminary could give such men to their much needed service in California, he spared no pains, no prayers, no labor in its behalf. How glad he would be to join in this anniversary. Knowing which, it is a pleasure to me to add his congratulations to my own, bidding you God speed into an immeasurably larger and better future of usefulness and power.

With respect, I am, always, very truly yours,

JAMES EELS.

April 22, 1897.

PHILADELPHIA, Pa., April 20th, '97.

*Mr. R. J. Trumbull,*

MY DEAR BROTHER—Nothing could please me more than to be present upon the occasion of the quarter centennial of the San Francisco Theological Seminary. I hope and believe that the incoming twenty-five years shall work an evolution in your affairs of great moment. They will work a great evolution in the direction of truer Biblical sentiment, of a more elevated and Evangelical type of thought upon religious matters, upon your Coast. The progress in this particular, during the past twenty-five years, is wonderful. The unfolding bud has not yet bloomed into full beauty.

With your endowments and buildings, with your able and earnest Faculty, you are fully equipped to take "opportunity by the forward top" and do a grand work for the great empires of California and Oregon and the far North.

I am, cordially yours,

FRANCIS A. HORTON.

Temple Presbyterian Church, Philadelphia, Pa.

PASADENA, Cal., April 24, 1897.

*Mr. R. J. Trumbull, San Francisco.*

DEAR BRO.—I am in receipt of a formal invitation from the Faculty of the San Francisco Theological Seminary to the 25th anniversary of the

founding of the same. I wish to express my sincere regrets at not being able to be present.

It really pains me that the great distance and the changes of 20 years have at last accomplished the inevitable, made me feel as a stranger. Most of those dear to me are now silent. I would that I could meet those of you left.

Very sincerely your Bro.,

WILLIELL THOMSON.

(An early graduate of the Seminary.)

## Union Theological Seminary,

HAMPDEN-SIDNEY, VA.

HAMPDEN-SIDNEY, VA., April 27th, 1897.

*To the Faculty of the San Francisco Theological Seminary, San Francisco, California:*

DEAR BRETHREN—The Faculty of Union Theological Seminary in Virginia beg to acknowledge with thanks your invitation to attend the exercises of the twenty-fifth anniversary of the foundation of your Institution. While the privilege of a personal attendance is denied us, we desire hereby to extend to you our most cordial congratulations, and to express our warm interest in the future of your institution.

Fraternally Yours,

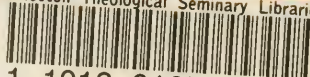
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Clerk of Faculty.







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